1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

PLATE III

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Aloari

Yanahi

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[563]
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Kokumu, Suyá Woman

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

PLATE IV

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Yawala

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Mother and Child in Hammock

1: Steinen--78), E-5 (1884) 1886 SP7 Bacairi
Trumai SP23

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Trumaí

/195 cont./

301 a head-net, above which they pointed upwards, sticking out on
237 all sides, and into which they could be bent back to protect them
415 after use. There was also a dainty little pot with a notched edge,
283 and red cotton strings which several Trumaí wore around the waist
276 or around the lower leg. There was some tobacco wrapped in
415 green leaves; on the beach there were also a few gourd vessels
272 containing insipid, pasty mingau[1] which was just as poor as the mandioca bread.

142 There was no indication that the Trumaí are on a higher level than the Bakaïrí; as far as their body structure is concerned, I did not notice anything peculiar during the brief encounter; in size they did not differ from the Bakaïrí and Kustenaú. The fact that they appeared so ugly in the face may have been due to the
291 disfigurement. They protect themselves against penetrating in-
825 sects in the strangest and most primitive manner -- präputium filo gossypii rubro ante glandem farciminis instar constringunt /the foreskin is bound with red cotton thread in front of the glans in such a manner as to look like farcy/. This arrangement may also be useful in the water against the prying candiru fish.

123 What now? A closer study of the Trumaí is, of course, inconceivable. War has been declared; we have no choice but to disappear from the scene of action as quickly as possible. We are forced to forego all further soundings and measurements and bid the Kulisëu farewell. We can still draw one advantage from the awkward situation, however. Since we have departed this far from the path of virtue, we need not have any scruples about transgressing still more. After all, we did not get back our fine ax (two canoes capsized and sank when the Trumaí fled to land). Why should we hesitate to exchange the most warped and defective canoes for those abandoned there, which are well built and excellently dried out?

501 /196/ Several men are sent out and return with three canoes
171 and a few oars, which do not differ from those of the Bakaïrí; one of them is for Valentin and me, a second will be pulled
000 along as a reserve, the third goes to the sergeant. Meanwhile Castro's craft has also been brought home.

[1] [i.e. a drink mixed with manioc flour--Analyst]

/122 cont./
123 152 half an hour renewed howling and women's screams announced the arrival of Wilhelm and Carlos, who were led up and likewise gave expression to their friendly intentions with words and gestures.

142 /123/ There were mostly small, frail figures with small heads, receding chins, and ugly faces; among the old women there were truly magnificent specimens of witch-models. The 291 women in part wore the triangular uluri, in part a wardrobe garment new to us, a grayish-white bast loop that was drawn over 194 the hips and thickened into a small roll. The language in its cadence reminded us not a little of that of the Suyá, with which it had in common the nagging, squeezed habitus and could be immediately distinguished from all the Kulisehu languages by the frequent terminal sound of ts and by the f.

727 It was strange that the Trumaí had let themselves be taken by surprise in this way. Probably they had fled from the Suyá who had plundered their villages and from us at the same time. Their scouts, who were roving about among the Auetó, Yaulapiti, and Kamayurá, probably believed that we would not return directly to the Auetó from the Kamayurá, but would go to Schingú-Koblenz in order to join Perrot and Vogel, whose trip was already known to them, and reach the Auetó harbor on the river. The camp of the fugitives presented a spectacle of [162] disorder and confusion. There were about 50 persons in all; [352] numerous small fires were burning beside the brown hammocks, bundles of all kinds lay about and hung from the trees; the shelter-huts of the Auetó plantation remained unused. The [501] Indians had come in part by way of the canals: a small flotilla of canoes had drawn up in the swampy water nearby, many of them in bad shape and where necessary pasted up merely with lumps of loam.

437 The beijús, the filled gourd bowls, and the cigars were necessarily lacking at this reception. They brought small balls of cotton and asked for beads. Unfortunately, we had given away almost everything to the Kamayurá and could therefore not offer much. With the remains, however, a few

2: Steinen--154 E D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7
Trumai, SP 23

/170 cont./

B T 141 The Trumaí have the lowest figure of all for stature, breadth of outspread arms, head circumference, hand length, the highest for head height, length-breadth and length-height index of the skull, navel height, the Mehinakú the lowest figure for the length-breadth index of the skull, for height of navel, symphysis, iliac crest, and trochanter, the highest, on the other hand, for stature, shoulder breadth (just as they are also rather outstanding for breadth of outspread arms and chest circumference), for zygomatic-arch breadth, and, although arms and legs are short, for the length of foot and hand. The Nahuquá do not have a 6 for any measure, but show relatively many 1's and 2's.

B T 142 126 /171/ The skin color is characterized by yellow-gray loam shades in all gradations; sunburn, dirt, and painting made it extremely difficult to determine the original color, and it was only under the cotton bindings on the upper arms or lower legs that one realized how light the Indians actually were. Wilhelm made a little color chart on the spot; according to it, the average shade falls between No. 30 and 33 of the Broca chart; the darker tones had a definite lilac-violet admixture, especially on chest and abdomen, the lighter tones a somewhat yellow one. We also used the Radde charts and found the greatest similarity for forehead and cheek with 33 m to n or also 33 o, the upper arms approximately 33 m.

B T 142 The head hair was black; especially among the Bakaïrí, Nahuquá, and Auetó, brownish black. The bluish-black shade did not occur. On the other hand, the hair, especially of the Bakaïrí children, looked strangely light and faded if the light struck it obliquely; at times it had a dark red shimmer. We never encountered "horsehair." The head hair was moderately thick and straight or, especially among the Bakaïrí and Nahuquá, decidedly wavy. To our surprise, we saw out-and-out curly heads among the Bakaïrí, such as, for example, the type shown on Plate 13. How much of it was nature, how much art, is difficult to say. At any rate, old Paleko in Maigéri, who had long since become superior to the vanity of youth, had short, curly hair. Among the Bakaïrí, the hair is wavy without artificial treatment. Sometimes the forehead was hairy almost to the eyebrows.

B 142 /172 cont./ especially the "Egyptian woman" of the first village, with her narrow face and her long, slightly aquiline nose, showed great resemblance to the women of the ancient kingdom of the Nile, as these have come down to us.

B T 142 Bulging foreheads were found here and there among all tribes, but they were typical of the Trumaí and doubly conspicuous among these little people. They also had the greatest prognathism and the most receding chins; they had a narrow nasal root and little space between the eyes, while the Mehinakú were striking because of their slight prognathism, protruding chin, wide, low faces, and eyes far apart. The faces of the Nahuquá differed from those of the Bakaïrí in their coarser character; in contrast to the oval shape of the latter, they had a somewhat square and thick-set one, with very prominent jaw angles. The most finely chiseled faces were to be found among the Kamayurá.

The iris was dark brown and only as an exception light brown; the Trumaí had relatively light eyes. We found one blue-eyed Nahuquá. He had nothing special in the way of hair and skin color; his hair was black and quite straight. He was the father of a young man with dark brown eyes, but his own eyes had a definitely blue iris. The position of the eyes was horizontal or slightly oblique, the form was almond-shaped; the eyeslit among the Bakaïrí was commonly wide open, among the rest, especially among the Nahuquá and Kamayurá, rather small and low. We did not see Mongolian eyes; only one Kamayurá could be regarded as Mongoloid.

Beautiful teeth were extremely rare. They were more often opaque, rather than translucent, the color was yellowish and only as an exception white, the position largely irregular; they were rather bulky, but among the Mehinakú frequently small and fine. Almost everywhere they appeared greatly chewed down. One never sees the Indians brushing their teeth or rinsing their mouths, which would be very advisable in view of their starchy diet. They use their teeth very incautiously if they do not have any fish teeth or shells at hand; moreover, they bite a hole into the oyster-like, hard shells of river mussels, in order to smooth wood

B T [515]

B T [412]

/172 cont./

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412 with these sharp edges, and they crush with their teeth the shells from which they make their beads, a type of mistreatment that is bound to be disastrous to better teeth, the mere sight of which pained me deeply.

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Chapter IX.

I. Dress: Hair and Skin.

Preliminary remarks concerning clothing and ornamentation. The hair. Head hair, body hair, lashes. The skin. Piercing. Binding. Chains. Daubing and painting. Scratch-scars. Tattooing.

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128 Since in this and the following chapter I shall try to go back as much as possible to the origin of the dress observed among our natives, I should like to begin with two fundamental remarks.

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291 First, I consider it erroneous that clothing, arising out of a feeling of modesty, is required for man's humanity. We became acquainted with representatives for various tribal groups of the Indians on the upper Schingú, and they do not need clothing in this sense, as I deduce from the fact that they have no such clothing. Their devices, which from our custom we would be inclined to call pubic coverings, are by no means coverings, and the feeling of modesty that is supposed to have produced the coverings is not present. As early as 1584 the Jesuit Father Cardim wrote about the Brazilian natives: "All go naked, men as well as women, and have no clothing of any kind and in no case verecundant /feel shame/, but rather it seems that in this part they are in a state of innocence."

000 Secondly, I must explain my position somewhat with respect to the origin of ornamentation. It is established that nowadays among primitive peoples there are many types of ornament for which no real or imaginary use is apparent and which, at present, are solely articles of adornment. Nevertheless, it is probably impossible that the finer feelings were stirred before

SP8 Bororo
Bacairi SP?
Yaruma SP25
Nauka SP18
Trumai SP23

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pleased. The women were as outspoken as the men, but it was noticed that the younger women kept behind the older, peering over their shoulders, a custom that was observed among the Bororo and the Bakairi also.

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Propelled by the outboard motor we covered a great distance, until late in the afternoon three canoes were capsized by one of the men who lost his head. This occurred in one of the deepest pools in the river, and all our efforts to recover the canoes failed. Making an inventory of our resources we found that all of our dried meat was lost, most of the sugar, a good portion of the salt, beans, rice, and farina. For this last we were not concerned, for we could buy it from the Indians. More serious was the loss of most of the ammunition, some rifles, revolvers, knives, over half of our trade goods, including most of the hardware, the cameras, anthropometric instruments, Schick and Dick Test material, blood grouping sera, and all of my notes and specimens. We had lost enough beans and rice to last us some four weeks with care, and a sufficient quantity of coffee. I decided to go on anyway, but as a matter of fact we were not able to move in any direction, since the few small canoes would not carry all of the personnel.

On the second day after this event a Mehinaku appeared in a canoe with his wife and two children. Understanding our plight, he paddled to his people further down stream and the next day returned with men and canoes, having traveled day and night to reach us quickly. In the meantime the plane had flown by on its way to the meeting place, without having seen our smoke signals.

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Paddling all day and a good portion of the night, we arrived at the Mehinaku port of a village on the right bank, in the process of being built. Farina and biiju were given us and we found the people delighted and charming hosts. Putting up our hammocks under the trees, some of us retired, but the Bakairi, though tired, sat up most of the night conversing with the Mehinaku, though each other's language was mutually unintelligible.

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On the opposite bank to the port of the Mehinaku, we found a group of about twenty-five Trumai men and women. They had no canoes, but the Mehinaku ferried them across. They were exceptionally small, being both short and thin, in contrast with other peoples that were met, but always appeared to be well nourished. In the morning, when we

Wauka SP18
Trumai SP23

T 142 146 648

distributed gifts among our hosts, the Mehinaku begged that we give gifts also to the Trumai, who were a poor but good people.

Of all the groups met, the Mehinaku were the most pleasant and the most reliable. The incident of helping us to move down stream has been mentioned. Later, on making contact with the plane, we had occasion to test their intelligence and reliability further. Eight cases of aviation gasoline had been left on the sand beach where the disaster occurred; as we needed the gasoline, six Mehinaku went back and brought it to us in remarkably short time. [Plate XI, 1.]

W 181

In the morning, while some of the canoes were being patched, I visited the new village. Though only one house had been built, and it was not quite finished, a tall conical structure made of poles tied together at the top, housed a harpy eagle. I was told that that was the first structure put up. The house structure differed in no way from others that were subsequently seen in other villages, which will be described later.

W 342 343 231

The original village of the Mehinaku was on the west bank, but having exhausted the soil, they were moving to the east bank. They had a few beans and maize seed, which they were carefully keeping for planting.

W 361 241

With the help of these kindly disposed and gentle Mehinaku, we continued our journey down stream, meeting with groups of Aura and Auiti, and finally arrived at the mouth of the Kuluseu. In the morning some Tsuva brought us the news that the plane was several bends of the river away, and we hastened to it.

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Our meeting with Johnson, Rossi, Lorber, Sauceda and Due was a happy occasion for everyone. While waiting for me, news had come to them about some white men, but our failure to put in an appearance caused them worry. Their food supplies having been almost exhausted, they had decided to fly back to Cuyabá, when we appeared.

On the sand bank where the plane was beached there were collected Anahukua, Auiti, Aura, Kamayula, Yawalapiti, Tsuva, Kuikutl, and Kalapalu, and we brought Mehinaku. Each group was jealous of the others and we had to distribute our favors equally.

Learning that I had lost my photographic equipment, Arthur P. Rossi, who had made the trip with the plane merely to take aerial photographs of the region, insisted in staying with me when the plane flew back to Cuyabá the next morning, even though the plane would not return for three weeks to bring us fresh supplies of food. Rossi was a welcome